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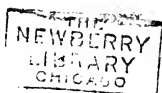
MANUAL

OF THE

First Congregational Church,

1st

OF



WALTON, N. Y.

FRANKLIN, N. Y.

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THE WEEKLY VISITOR.

1856.

HISTORY.

THE town of Walton (originally the south part of Franklin) was settled soon after the close of the Revolutionary War. In 1784 the first inhabitants located upon the west branch of the Delaware river, near where the village of Walton now stands. All around was a dense wilderness, in which still lingered the red man, reluctant to leave his hunting-ground, and the graves of his fathers. But civilization pays little deference to the sacred memorials of the savage. The log cabin of the first pioneers took the place of the wigwam. Connecticut was the Mother State from which most of the original settlers came. The majority were from New Canaan. A few families came from Long Island to New Canaan during the war, and joined with the emigration from New Canaan to Walton. All had been accustomed to Sabbath and sanctuary privileges. These privileges they had loved—but now more than ever, as they were left behind for a home in the wilderness. All other self-denials were light, in comparison to their separation from the sanctuary and a preached gospel. The privations they endured, were not for *gain*—but to secure a home for themselves and for their children. They left not their religion in the place of

their birth, but brought it with them as the sure foundation upon which to build society for all coming time. The mutual privations and hardships of a new settlement united them in close attachments. They loved each other as kindred, and as one family they mingled together in social intercourse. They were the true descendants of the Pilgrims, and set up their altars to Jehovah by faith in his covenant promises.

At one of their first social visits, their spiritual wants became the topic of conversation. Together they conversed of sanctuary privileges far away—and together they counseled how they might secure the same birth-right blessings. Led by the Spirit to the unfailing source of help, they bowed together at the mercy seat, and supplicated a covenant God to remember his promises to his chosen children. Their prayer was heard and answered. This social visit, changed into social worship, was the first religious meeting held in the town; and from this beginning, the stated worship of God has never since been relinquished. They sowed in hope—scattering the precious seed which has yielded a harvest of a hundred fold reward. For several years they maintained the worship of God in each other's families. In 1791 they built a log meeting-house as a place for worship on the Sabbath, and for a school during the week. They understood the true principle of 'Church Erection.' They had a mind to work, as well as pray. They provided for their own wants. Poverty and piety mingled together, without pride to make them ashamed; and in their rude sanctuary, they were grateful and happy. They dedicated their sanctuary to the service of God by prayer, and without the aid of a living teacher. They thought not of gilded altars and downy seats. They had higher wants. They received richer blessings; and no after years exceeded in happy experience those times of "the Church in the Wilderness."

How much the spiritual life and success of this early enterprise, was owing to the influence and co-operation of Christian

mothers, the records of another world alone will reveal. For about eight years, the public worship of God was regularly maintained without a church organization or the administration of Christian ordinances. They had no minister during this time, except in a very few instances, and yet the religious work of the people was never more thoroughly done. Their altars were reared--their standards were set up when the first missionary found them. In 1793 the Rev. David Huntington, missionary of "the Reverend Committee of the General Association of Connecticut" came upon the ground, and by him the First Congregational Church in Walton, was duly organized, October 12th, of the same year. Forty members entered into Covenant at the first organization. The labors of Mr. Huntington were continued for only a few Sabbaths; and the church was left destitute, feeling more keenly than ever the need of a living teacher, from having tasted the good word of God from the lips of his servant. They now felt that they could not be denied. Their extremity was again God's opportunity. David Harrower, one of their own number, was invited to enter upon a course of study, preparatory to the ministry. During his course of study of about two years, the church provided for his family. The self-evident duty of the church in raising up its public servants, they early acted upon.

Mr. Harrower was duly set apart to the sacred office in 1795, by the Northern Associate Presbytery, of New York. He labored with the church, as stated supply, for about ten years, and was succeeded by Rev. Archibald Bassett in 1807. In 1815 a colony of thirty-seven members was dismissed to organize the second church in Walton, now called the New Road Congregational Church. In 1824 the Parsonage was burned, and with it the records of the church. In the beginning of new records, no entry was made of the deaths, dismissals and baptisms which had occurred for thirty-one years, and no effort was made to supply this defect, until all the orig-

inal members were dead. The imperfect catalogue of that time is now made up from correspondence, from family records, from tomb-stones, and from the memory of the oldest living members. Some deaths and dismissals, it is probable, have not been secured, and whoever can aid in supplying the defect, will render to the church a desirable service. The year and age of some who have died, it is now impossible to obtain.

In 1826 a colony of ten members was dismissed to form the Presbyterian Church in Colchester. As near as has yet been ascertained, there have been connected with the church, six hundred and sixty members. Of these, one hundred and twenty-seven have been removed by death; two hundred and forty-five have been dismissed to other churches; eleven have been excluded by suspension or excommunication; and three have withdrawn and united with other denominations.

The present number of the Church is two hundred and seventy-four.

Of the whole number, five hundred and two were added to the Church by profession, and one hundred and fifty-eight by letter.

MINISTRY.

The Church has had since its organization five settled pastors and eight ministers employed as stated supply. The frequent changes of the ministry, have been owing to various causes—some beyond human control—and others from human defection, not always under such control, as the gospel enjoins. The

labors of Mr. Huntington, who organized the Church, pertained simply to that duty; he being employed by the Missionary Society of Connecticut. The Rev. David Harrower was the first minister in the regular employ of the Church. His labors began in 1795, and were continued about ten years; half of this time in Walton, and the other half in Colchester, Delhi, and neighboring destitutions. Mr. H. was the last survivor of the forty who constituted the Church at its formation. He died in 1853, in the family of one of his sons near Corning, N. Y. aged nearly eighty-eight and after an active ministry of nearly fifty-five years. He was by birth a Scotchman and by education a Calvinist. In May, 1807, Rev. Archibald Bassett was invited to preach as stated supply, and early in the following year was duly installed, the first settled pastor of the Church; this relation was dissolved in 1811, since which time, Mr. Bassett has resided in the town—preaching to various destitute Churches in the vicinity, till infirmity compelled retirement from public life.

He is now upward of eighty—sharing largely the fulfillment of divine promises to the aged. Following Mr. Bassett, Rev. Orange Lyman was employed to preach as stated supply, for about six months. In 1813 Rev. Isaac Headley was invited to preach as stated supply; and in 1815, was installed the second pastor of the Church. This relation continued for sixteen years; and was dissolved in 1829, by mutual agreement and in mutual confidence. His death occurred in the family of one of his daughters in Pottersville, Warren Co., N. Y., in the autumn of 1850, aged seventy-four. After the dismissal of Mr. Headley, his son-in-law, Rev. Alvah Lilly, preached six months as stated supply. In June, 1830, Rev. E. D. Wells was employed for one year, as stated supply. Rev. A. L. Chapin succeeded Mr. Wells, and remained two years. Rev. Jonathan Huntington followed Mr. Chapin, and preached six months as stated supply.

In the autumn of 1834, Rev. Fayette Shipherd, by invitation, entered upon the pastoral work, and in the following April was installed by the Delaware Presbytery. This relation was dissolved in August, 1838. In November of the same year Rev. William Clark was employed as stated supply, which relation continued until November 1842. Mr. Clark died at Irwin, Pa., in June 1853, aged sixty-three. The connection of the Church with Delaware Presbytery, formed in February, 1835, was, by request of the Church, dissolved in February, 1843, since which time the Church has had no ecclesiastical connection. In August, 43, Rev. E. D. Willis was invited to become the pastor of the Church. The invitation was accepted, and Mr. Willis was installed by a Council, December 27th, 1843. This relation was dissolved in October, 1847. Rev. Andrew Phillips, was employed as stated supply during the winter of 1847-8.

In September, 1848, Rev. J. S. Pattengill became the Pastor of the Church, not by formal installation, but by mutual agreement, which relation still continues.

From the membership and families of the Church, the following named persons have entered the ministry:

Rev. David Harrower—deceased.

- " Joseph Wood, "
- " John B. Hoyt, of Coventry, N. Y.
- " Isaac D. Cornwall, of Hancock, N. Y.
- " Willard M. Hoyt, of Nineveh, N. Y.
- " George Bassett, of South Ottawa, Illinois.
- " William Platt, of Utica, Michigan.
- " Phineas C. Headley, of Sandwich, Mass.
- " Warren Mayo, of Stamford, N. Y.
- " Charles S. Marvin, Auburn, N. Y.

REVIVALS.

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The deacons of the Church since its organization are as follows :

Isaiah Marsh,	deceased.
Ezra Benedict,	"
Silvanus Seely,	removed.
Peter St. John,	deceased.
Thaddens Fitch.	
Benjamin B. Eells.	
Thaddeus Hoyt,	removed.
Thomas Marvin.	
Amasa Hoyt.	
Henry Smith,	removed.
William Rogers.	
Isaac H. St. John.	

REVIVALS.

THE Church has been highly favored with revivals of religion ; and these tokens of divine grace and favor have given it character and influence, by which its usefulness has been much extended. The first revival occurred in 1799, during the ministry of Mr. Harrower. In this work, Mr. H. was assisted by one or two traveling missionaries, among whom were Rev. Mr. Bushnel and Doctor Williston. As near as can now be ascertained, about forty were added to the Church as the fruit of this revival. The second work of grace—and more general than the preceding—occurred in 1807, under the min-

istry of Mr. Bassett. Between seventy and eighty were added to the Church by profession.

Another revival occurred in 1821, during the ministry of Mr. Headley. This work began in a private school, under the charge of Mr. Bassett, and extended from the school to the Church and congregation. About fifty were added to the Church as the fruit of this revival.

In 1830-31 was a work of grace more general than any other preceding or following it. This revival began while the Church was destitute of a minister. During the progress of the work, Mr. Wells was employed, who assisted much in the gathering of the harvest. In 1830-31, ninety-five were added to the Church by profession. In 1836 was a revival under the labors of Mr. Shipherd, and during his pastorate, fifty-five were added by profession of their faith. During the ministry of Mr. Clark, there was no general revival, but occasional conversions added to the Church under his labors, twenty-seven by profession.

During the pastorate of Mr. Willis, there were revivals in different neighborhoods of the congregation, and under his ministry forty-eight were added to the Church by profession. During 1854-55 was a quiet work of grace, adding to the Church about fifty by profession. These repeated instances of divine favor, call for devout gratitude to God for blessings past and humble confidence in him for bestowment of all needed grace in the future.

SOCIETY.

THE society connected with the Church, was organized in legal form, October 15, 1793, and named Union Society. The first Trustees were Daniel Root, Samuel Johnson, Isaiah Marsh, Michael Goodrich, Gabriel North and James Weed. The first Clerk was Robert North, who served twenty-four years. The second Clerk was Benjamin North, who served twelve years. The third Clerk was John S. Colman, who served twenty years. The fourth, and present Clerk, is J. S. McLaury who has served seven years. William Townsend was the first Treasurer. The first meeting-house, as stated before, was built of logs in 1791. This was occupied ten years. The second house of worship was begun in 1800, and was finished so as to sell the pews in 1803. This was a large square structure, with high pulpit and galleries, and square pews facing the audience every way—a specimen of ancient church architecture for which the piety, patience, and ideas of the people were equal. This building was used until 1816 without a stove. At the annual town meeting in 1816, a vote was passed to “buy a stove for the meeting-house in Union Society,” and assess the cost upon the town, as the House was used for the annual elections.

In 1807 a vote was passed to procure a parsonage and build an academy*. A parsonage was procured, but the academy was abandoned for lack of funds to build it. In 1824 the Parsonage was burned, and with it the Church records. In 1834 the present Parsonage was built. In 1840 the third and

* The Academy, in Walton, was built in 1854.

present house of worship was erected. The annual meeting of the Society is held on the third Tuesday of October, in each year.

CONFESSION OF FAITH.

You do now present yourself (or selves) in this public manner, to be admitted to a share in the spiritual blessings of God's people in his visible Church. Then

ARTICLE 1. Do you believe that the Scriptures of the Old and New Testaments are the inspired word of God, and furnish the only unerring rule of faith and practice?

ART. 2. That there is one only living and true God revealed in three equal persons, the Father, the Son, and the Holy Ghost; Infinite in all divine perfections; the Creator, Preserver, and Governor of the Universe?

ART. 3. That our first parents were created in a state of innocence, from which they fell into sin by freely sinning against God; thereby involving the whole race in moral corruption and death.

ART. 4. That man, as a sinner, deserves the wrath and curse of God. That God cannot consistently restore him to favor, without an atonement; and that Jesus Christ has in our nature offered himself a sacrifice for sin upon the cross, so that through him, God can now be just, and yet justify him that believeth in Jesus.

ART. 5. That all men, until renewed by the Holy Spirit, wickedly retain that carnal mind which is enmity against

God : That by the power of the Holy Spirit the sinner is made willing to repent and believe: That this change is effected in a manner perfectly consistent with the free agency and responsibility of the Creature ; and that while all, if left to themselves, would reject the great salvation, the Spirit in His sovereignty, and according to the purpose of God, inclines the sinner to the exercise of repentance unto life and faith in the Lord Jesus Christ, so that we must ascribe our salvation to the rich and free and sovereign grace of God, abounding to us through our Lord Jesus Christ.

ART. 6. That those who are renewed by the Holy Spirit are kept by the power of God through faith into salvation.

ART. 7. That Christ has a Church in the world, composed of all who profess faith in him, and submit to the laws of His kingdom : That under the gospel dispensation its sacraments are Baptism and the Lord's Supper : That the former is to be administered to believers and their households, and the latter to all in regular standing in the Church of Christ.

ART. 8. Finally you believe in a general resurrection of the body and its reunion with the Soul. That Christ will appear at the end of time to raise the dead, and judge the world; that all changes of moral character, except the increase of sin and holiness will then cease; that the righteous will be received into life eternal; and that the wicked will go away into everlasting punishment.

These things you profess to believe?

COVENANT.

You do now avouch the Lord Jehovah to be your God. God the father to be your Father, and Preserver. God the Son to be your Intercessor and Redeemer. God the Holy Spirit, to be your Sanctifier and Comforter. Deeply lamenting the corruptions of your heart, and all your past transgressions, you trust solely in the merits and righteousness of Christ, for pardon and eternal life. You also promise by the assistance of divine grace, to live a life of watchfulness and prayer; to observe faithfully the ordinances of the gospel, as administered in this Church; to give of your substance for the support, and spread of the gospel, to reverence and sanctify the Holy Sabbath; to encourage others by precept and example, in the discharge of Christian duty; to assist in and submit to the administration of Christian discipline, and will endeavor to live a holy and blameless life, until in the providence of God this relation shall be dissolved.

You acknowledge this to be your Covenant.

COVENANT RECIPROCATED.

And we, the members of this Church receive you into fellowship, and promise you our assistance and confidence, to enable you to fulfil the vows you have taken; praying the great head of the Church, to sanctify our mutual obligations to the glory of His name, and the prosperity of His kingdom.

MEMBERSHIP DECLARED.

You are now by a profession of your faith, and by covenant vows a member of the Church of Christ, and of this branch in particular, entitled to all its blessings and privileges.

May these solemn vows be remembered through life, be recognized in the hour of death; and may your joy in the Church triumphant, show that they were sincerely made and sacredly observed.

Close with benediction upon the Church.

QUESTIONS TO MEMBERS UNITING BY LETTER.

1. Do you adopt the confession of faith of this Church, as expressive of your views of the doctrines taught in the Holy Scriptures?

2nd. Do you acknowledge the Covenant of this Church to be your covenant, until your connection with it shall be dissolved?

DISCIPLINE.

The discipline of this Church shall be administered according to the directions given in the 18th of Matthew. After the first and second steps have been taken, without reclaiming the offender, the Church *may* refer his case to a committee for investigation—which committee shall report, in writing, all the evidence obtained by a full investigation, and upon such record the Church shall render its decision.

[The Standing Rules of the Church, touching the sins of Sabbath breaking; dancing; card playing; traffic and use of intoxicating liquors as a beverage; neglect of the stated meetings, and ordinances of the Church, are not inserted in this manual. This reference to the Church record of these rules, is deemed sufficient for publication.]

STANDING REGULATIONS.

1. The regular time for the administration of the Lord's Supper, is on the first Sabbath in January, April, July and October. Preparatory Lecture and Church Meeting, on Saturday, preceding each Sacramental Sabbath.

2. The regular time for Church Conference, is on the first Thursday of each month.

3. Monthly Concert on the first Sabbath evening of each month.

4. Benevolent Contributions are arranged in the following order.

For Foreign Missions in January or February.

For the Bible Society in April or May.

For Education in July or August.

For Home Missions in October or November.

Collections for Tract Society and other approved objects may be taken during any month not specified in the above arrangement.

5. Agents are invited to present the causes they represent, but all collections are to be taken by the pastor of the Church.

MEMBERSHIP.

MEMBERS DEAD.

	DIED. AGED.			DIED. AGED.	
Daniel Root,	1826	81	Thaddeus Hoyt,	1842	78
Mindal Root,	—	—	Jemima Hoyt,	1843	77
William Frazier,	—	—	Edwin Hoyt,	1855	28
Isaiah Marsh,	1807	80	Rebecca Hoyt,	1832	34
Jerusha Marsh,	1805	75	Andrew Hoyt,	1849	79
Ephraim Waring,	1804	50	Nathaniel Steel,	—	—
Anna Townsend,	1828	92	Berthia Steel,	1830	79
Rev. David Harrower	1853	87	James Weed,	1818	73
Gabriel North,	1827	71	Sarah Weed,	1810	63
Deborah North,	1839	80	John Eells,	1832	77
Margaret North,	1796	72	Anna Eells,	1830	70
Emeline North,	1835	38	Betsey Ann Eells,	1842	27
John North,	1835	28	Nancy B. Eells,	1842	32
Selleck St. John,	1837	72	Seymour Fitch,	1834	70
Thankful St. John,	1836	63	Dinah Fitch,	1846	84
David St. John,	1844	85	Hannah Fitch,	1821	31
Elizabeth St. John,	1820	61	Elizabeth Fitch,	1806	39
Peter St. John,	1824	63	Nathaniel Fitch,	1818	48
Rachel St. John,	1804	37	Anna Fitch,	1837	70
Esther St. John,	1836	65	Eliza Fitch,	1837	28
Melissa St. John,	1825	20	Hanford S. Fitch,	1844	29
Anna St. John,	1850	75	Chas. W. Stockton,	1822	66
Sarah Ann St. John,	1842	38	Eliz'b'h Stockton, 1st	1805	41
Caroline L. St. John,	1853	37	Eliz'b'h Stockton, 2d	1848	71

MEMBERS DEAD.

	DIED.	AGED.		DIED.	AGED.
Elizabeth Nash,	1825	38	Charles Marsh,	1840	77
John Hoyt,	1832	86	Thankful Marsh,	1798	33
Sophia Mead,	1842	27	Ruth Cleveland,	—	—
David Smith,	1845	74	Mary Mead,	1853	71
Ruth Smith,	1842	70	Hannah Guild,	1850	66
Mary Smith,	1817	62	Mercy B. Waring,	1824	25
William Townsend,	1849	81	Samuel Seymour,	1834	78
Abig'l Townsend, 1st	1843	69	Anna Seymour,	1835	79
Abig'l Townsend, 2d.	1848	31	Mary Osborne,	1827	38
Mary Townsend,	1850	46	Anna Gay,	1854	69
Mary Johnson,	1816	—	Daniel Clever,	1832	20
Shubael Johnson,	1831	55	Jerusha Gardiner,	1843	94
Samuel Johnson,	1826	82	Deborah Felter,	1834	25
Amelia Johnson,	1840	25	Mary Berray,	1849	53
Ezra Benedict,	1832	86	Albert Berray,	1838	19
Mary Benedict,	1829	82	Robert N. Berray,	1852	35
John Benedict,	1807	82	Asa Rogers,	1842	72
Anna Benedict, 1st,	1841	63	Matthew Marvin,	1846	92
Mercy Benedict,	1837	72	Mary Marvin,	1846	88
Matthew Benedict,	1846	75	Dency Marvin,	1846	50
Anna Benedict, 2d,	1846	75	Catharine Marvin,	1838	23
Elizabeth Waring,	1845	77	Dency Tiffany,	1853	82
Samuel Hanford,	1828	63	Julia Ogden,	1828	32
Abigail Hanford,	1846	76	Betsey Chase,	—	—
Betsey Hanford,	1855	71	Abigail Whitmarsh,	1826	45
Polly Hanford,	1815	23	Margaret Ogden,	1849	41
Mary Hanford,	1844	54	Melissa Palmer,	1838	34
Ruth Hanford,	1855	42	Hannah Brissece,	1837	—
Moses Hanford,	1827	60	Mary Day,	1844	41
Betsey Hanford,	1840	71	Sally Bassett,	1849	77
Esther Coleman, 1st,	1820	33	Jerusha Keeler,	1845	40
Esther Coleman, 2d,	1837	17	Sarah Banks,	1851	47
Daniel Coleman, Jr.,	1832	20	Elizabeth Goodrich,	1855	72

MEMBERS DEAD.

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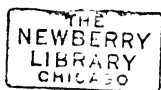
DIED. AGED.			DIED. AGED.		
David Clark,	—	—	Peter Welden,	1849	63
Benj. M. Waring,	1846	30	James G. Tilford,	—	—
Ezra F. Gosper,	1850	17	Phebe Olmsted,	1850	56
Hannah S. Edson,	1851	26	David G. Olmsted,	1847	27
John S. Nash,	1839	25	Isaac Austain,	1848	71
Nehemiah Richards,	1840	75	Nancy McClelland,	1855	59
Lucretia Griswold,	1842	75	Betsey Chrisman,	1850	60
William Griswold,	1846	24	Polly Rose,	1854	81

MEMBERS DISMISSED.

Cephas Beech,
Dolly B. Beech,
Rachel Kellogg,
Nathan Kellogg,
Marcius Marsh,
Mrs. Marsh.
Sarah Kelsey,
Liza Chapel,
Anna Spencer,
Silvanus Seely,
Mary Seely,
Stephen Hoyt,
Jemima Hoyt,
Keziah Hoyt,
Daniel White,
Catherine White,
Jonathan Weed,
Susannah Weed,
Lewis Raymond,
Anna Raymond,
Caleb Benedict,
Sarah Benedict,
Deborah Seely,
Rebecca Seely,
William K. Seely,

Joseph Wood,
James Benedict,
Matthew Benedict, 1st
Anna White,
Simeon Johnson,
Sabra Johnson,
Mary Wood,
Albigail Wood,
Seymour Benedict,
Sarah Benedict,
Hannah Benedict, 1st
Elizabeth Benedict, 1st
Elizabeth Benedict, 2d
Elizabeth Bishop,
Catherine Smith, 1st
Catherine Smith, 2d
Ann Franklin,
Mary Champlin,
Phebe O. Lindsley,
Thaddeus Hoyt,
Hannah Hoyt, 1st
Susan Weismer,
Elizabeth Hanford,
Henry Smith,
Harriet Smith,

Linus Hanford,	Julia Smith,
David Benedict,	Caroline Tarbell,
Hannah Benedict, 2d	Mary Ann Thompson,
Rebecca Johnson,	Rebecca Hoyt,
Damaris Steel,	Hannah N. Gallop,
Peter Huyck,	Mary Clark,
Udna Leonard,	Maria Baxter,
Sylvia Johnson,	Hannah Thompson.
Irena Headley,	Mary Goodrich,
Eliza Headley,	Mary Lindsley,
Catherine Headley,	Ezra Lindsley,
John S. Colman,	Agur Lindsley,
Cornelia Colman,	Samuel Lindsley,
Polly Heath,	Rachel Lindsley,
Silas Benedict,	Sarah Wilson,
Mary Benedict,	Mercy Holmes,
Lindal Fitch,	John Holmes,
Darius Fitch,	Jacob Radiker,
Deborah Benedict,	Mrs. Radiker,
Matthias S. Benedict,	Adelia Lee,
Abigail Teed,	Anna Willard,
Mary Everett,	Laura Hanford,
Nancy Merrill,	Nancy Harrower,
Rebecca Benedict,	Mary Ann Rowell,
Sarah Young,	Nancy Westcoat,
Almira Benedict,	Silas Johnson,
Polly Eells,	Annis Johnson,
Ansel Hoyt,	Chloe Carter,
Jerry Johnson,	Eliza Willis,
Rev. Charles W. Baker,	Samuel Seymour,
Mary St. John,	Selina Whitney,
Clark H. Goodrich,	Sarah Ann Chase
Lydia Goodrich,	Thomas A. Everett,
Hannah Benedict, 3d	Lewis Fitch,



Emily Leonard,
Amanda Irwin,
Abigail P. Burrhus,
Anna Hanford,
James Benedict,
Sarah Benedict,
Rev. Joseph Wood,
Ezra Benedict,
Mary Benedict,
Polly Benedict,
Meliscent Wood,
Jemima A. Marvin,
James P. Johnson,
Moses R. Whitney,
Egbert C. Benedict,
Matthew S. Hoyt,
Mehitabel Dunn,
Mary Clark,
Damaris Hurd,
Berthia Fitch,
Mary Ann Seymour,
Anna L. Hoyt,
Harriet J. Ogden,
Andrew J. Marvin,
Annie J. Marvin,
Julia White,
Mary Hanford,
John M. Eells,
Smith Nichols,
Betsey Goodrich,
Eliza Gould,
Sally Weismer,
Smith St. John,
Thaddeus Whitney,

Lewis Marvin,
Polly Marvin,
Albert Benedict,
William Marvin,
Mary Ann Webster,
Samuel Hanford,
Elmina Hoyt,
Rev. Isaac D. Cornwell,
Mary A. Cornwell,
Stephen Goodrich,
Staats Felter,
Cornelia Wilson,
Esther Benedict,
Lydia Dan,
Mary Hoyt,
Mary Eells,
Louisa Warner,
Maria Hanford,
Platt Townsend,
Abigail Townsend,
Samuel Benedict,
Clarissa Rosa,
Eliza Goodrich,
Eliza C. Webster,
Mary Baker,
Platt Richards,
Jacob Eells,
Charles Hanford,
Melissa Nichols,
Nancy H. Clark,
Hannah E. Eells,
Mary H. Clark,
Nancy D. Clark,
Juliett Dewell,

Laura Whitney,	Julia Hoyt,
Emily St. John,	Lucetta Mayo,
Catherine Shipherd,	Emily Mayo,
Aaron B. Webster,	Harriet Frisbie,
Henry M. Field,	Peter S. Gosper,
Nathan Smith,	Samuel C. Ayres,
Julia Ann Hanford,	Betsey Ayres,
Amy Allen,	Lucy Knowles,
Charles Fitch,	Mary Hanford,
Linus Hanford,	Jane Bassett,
Esther Hanford,	Hephzibah A. Ames,
Frederick Johnson,	Catherine Fronce,
Rev. William Platt,	Harriet Marvin,
Rebecca Hoyt,	Sylvanus Norcut,
Penelope Barber,	Jemima Ann Benedict,
Harriet Raymond,	Sarah Ann Sullard,
Sarah Austin,	Caroline St. John,
Clarissa Rosa,	Helen M. Rowell,
Polly Ann Hawkes,	William H. Gosper,
Constantine A. Meredith,	Elizabeth Benedict,
Jane Meredith,	Mary Whitford,
Benedict Fitch,	Caroline S. Gaylord,
Lucinda Fitch,	Isaac St. John,
John Stoddard,	Rev. Vinal Smith,
George W. Smith,	Emily F. Smith,
Eliza E. Smith,	Florella Smith,
Marcia E. Olmsted,	Charlotte Weaver.
Frederick Fronce,	Benedict Fitch.

PRESENT MEMBERS.

Eliphalet Seely,
Elizabeth Seely,
Ruth Hoyt,
Penina Hoyt,
Catherine Seymour,
Billy Benedict,
Catherine Benedict,
Benjamin B. Eells,
Hannah Eells,
Thaddeus Fitch,
Hanuah Fitch,
Harriet Johnson,
Allen Mead,
Thomas Marvin,
William W. Marvin,
Frances Marvin,
Nathaniel Fitch,
Sarah Fitch,
Esther Fitch,
Amasa Hoyt,
Elizabeth Hoyt,
Ephraim St. John,
Amelia St. John,
Amos P. St. John,
Keziah St. John,

Mead Eells,
Philena Eells,
Charles Gosper,
Mehitabel Gosper,
Eunice Hanford,
Catharine Rogers,
William Rogers,
Elizabeth Rogers,
Matthew Dan,
Mary B. Dan,
Rev. John B. Hoyt,
Isaac L. Johnson,
Harriet E. Johnson,
John St. John,
Polly St. John,
Elizabeth Brissece,
Jared Marvin,
Fanny A. Marvin,
Sophia Steel
Alvah Rowell,
Sally Rowell,
Nancy Weed,
Seth Hanford,
Stephen Berray,
Susan Berray,

Nancy North,
Seth Hoyt,
Louisa Hoyt,
Eliza A. Weed,
Minerva Johnson,
Pamelia St. John,
Mary Ann Brisack,
Isaac H. St. John,
Rhoda St. John,
Samuel Fitch,
Elmina Fitch,
Jacob Welden,
Lois Welden,
Samuel Eells,
Sarah B. Eells,
Sylvia Ann Berray,
Betsey Ann St. John,
Jerusha Welden,
Silas Cable,
Mary Cable,
Charles S. Fitch,
Ellen H. Fitch,
Robert Shaw,
Giles St. John,
Lucy Ann St. John,
William North,
Frances North,
Benjamin J. Bassett,
Mary Bassett,
Elizabeth Bassett,
Ann E. Townsend,
Moses E. Hanford,
Richard A. Rogers,
Harriet Rogers,

John Mead,
Matilda Mead,
Jeremiah B. Eells,
Sarah Eells,
John Hanford,
Clara Hanford,
Thomas E. Marvin,
Mary Jane Marvin,
N. Curtis Marvin,
Julia Marvin,
Gabriel Hoyt,
Adelia Hoyt,
Henry Eells,
Keziah Ann Eells,
Stephen D. Eells,
Mary Eells,
George Marvin,
Hannah Marvin.
George W. Hanford,
Jane M. Hanford,
J. S. McLaury,
Elizabeth H. McLaury,
Benj. F. Griswold,
Emily Griswold,
Amanda May,
Amasa L. Hoyt,
Delia E. Hoyt,
Daniel Benedict,
Nancy M. Benedict,
Wm. H. Sawyer,
Mary Taylor,
Elvira Taylor,
Hiram Olmsted,
Sarah E. Olmsted,

Vestus P. Niles,
Sarah Niles,
Joseph Marvin,
Jane McCall,
Burr Lyon,
Melinda Lyon,
Roswell C. St. John,
Abigail St. John,
Elizabeth Gosper,
Lovina Elmendorf,
Thaddeus Hoyt,
Letitia Hoyt,
John D. Bunto,
Mary Bunto,
John Armstrong,
Charles Gosper, Jr.,
Ruth E. Brown,
Elizabeth Kerr,
Thomas J. Raymond,
Joseph Churchill,
Clarissa Churchill,
Philo Olmsted,
Matilda Olmsted,
William Fronce,
Rachel Fronce,
Eliza Ann Hoyt,
Margaret Wright,
Ebenezer Weed,
Diana Weed,
Harmon H. Beare,
Mary Beare,
John A. St. John,
Deborah Ann Gosper,
Wallace E. Mayo,

Mary Ann Berray,
Lucy Ames,
Isaac W. Sawyer,
Martha M. Eells,
Jane Kerr,
Antoinette Kerr,
Samuel McClelland,
Henry St. John,
Rebecca St. John,
Julia Seely,
Mary Jane Waring,
James Weed,
Abigail Weed,
Thomas J. Ogden,
Eliza B. Ogden,
Frederick Marvin,
Eliza Marvin,
James Day,
Sarah Adelia Day,
Mary E. Strong,
Sally B. Rosa,
Rev. Charles S. Marvin,
Cynthia Hanford,
William Wallace Marvin,
Harriet Marvin,
Phebe H. Pattengill,
Frances M. Fancher,
Robert Leale,
Margaret Leale,
Margaret Harba,
Sarah Smith,
Mary Eaton,
Sally Andrews,
Cordelia Hanford,

PRESENT MEMBERS.

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Sally Ann Gray,
 Adelia Tiffany,
 Eliza J. Sawyer,
 Patience G. Gosper,
 Damon Hull,
 Sabra G. Hull,
 Addis Emmitt Berray,
 Elizabeth Berray.
 George A. Griswold,
 William Hoyt,
 Sophia Hoyt,
 Ann Eliza Alexander,
 Mary Anna St. John,
 Edward W. Rogers,
 Eliza P. Ogden,
 Keziah Basset,
 Samuel G. Hoyt,
 Charlotte Hoyt,
 Esther St. John,
 Rachel Bristol,
 Eli M. Maynard,
 Maria W. Maynard,
 Anna Taylor,
 Lucy Smith,
 Angeline Mallory,
 Lewis S. Steel,
 Elizabeth Steel,
 Emily Berray,
 Julia G. Eells,
 Sylvia St. John,
 Alexander Walling,
 Phebe Walling,
 William Walling,

Betty Eells,
 Hannah Fancher,
 Nathan Hanford,
 Clarissa Hanford,
 Moses Hanford,
 Marinda Hanford,
 Smith H. White,
 Nancy McEun White,
 Phebe Foote,
 Robert Armstrong,
 Monemy Armstrong,
 Mary Eells,
 Elizabeth Robinson,
 Mary Ann Kerschner,
 Edwin Johnson,
 William McLean,
 Hannah McLean,
 Sarah Niles,
 Julia Niles,
 Darius Dan,
 Eliza Eells,
 Elizabeth Sinclair,
 William Neal,
 Lydia Neal,
 Edward P. Walling,
 Adeline Benedict,
 Sarah Benedict,
 Frances E. Rogers,
 Harriet N. Rogers,
 Catherine Rogers,
 Ann Eliza Lyon,
 John B. Baylie,
 Elmina E. Beers,

Fayette Maynard,
Jane E. Maynard,
Freelove Carman,
Anna P. Poyt,
Julia Hull,
Julia Berray,
Frances G. Eells,
Ellen L. Johnson,
Anna M. Maynard,
Charlotte Mead,
Hephzibah Brisack,
Harriet E. Smith.

Henry Webb,
Sophronia Webb,
Emily E. Janes,
L. Richmond Janes,
George Janes,
John K. Tiffany,
John Hess,
Myra Ann Hess,
Lewis Marvin,
Julia Dan,
Magdalen Hardy,

NOTE.—The names of members that have withdrawn without letters, and such as have been excluded, are not inserted in the catalogue.



MAY 75



N. MANCHESTER,
INDIANA

